1678.

A

YEA and *NAY* ALMANACK

For the people call'd by the men of the World

QUAKERS.

CONTAINING

Many needfull and neceſſary obſervations from the firſt day of the firſt Month, till the laſt day of the twelfth Month.

BEING

A great year for procreation, notwithſtanding it is the ſecond after the Leaping Year.

CALCULATED

For the Meridian of the *Bull* and *Mouth* within *Alderſgate*, and may indifferently ſerve for any other Meeting-houſe either in *Wales* or *England*.

Friends, you will find here ſuch fine quaint enditings
Are far beyond the men of the Worlds writings.
We uſe no Lapland *help for our Prognoſticks,*
But Enthuſiaſms *like unto the* Gnoſticks.
Think not our Kalender to be miſtaking,
For that our Saints are all of our own making:
Cauſe we no contrariety would lack,
They ſhall (like to themſelves) Appear in Black.

LONDON,
Printed for the Company of *Stationers.* 1678.

To the BRETHREN.

BEing informed by the *Printer* that my last years endeavours of this kind were very acceptable not onely to the men of the World, but also to many of our Friends themselves, and likewise how desirous they are to have this Kalender yearly continued according to the dictates of the *Inward Light*, These considerations (besides some other reasons of profit reserved to my self) have caused me to adventure once more to appear in publick, and to tell thee that there are more words in this Kalender than are used by our Friends at a silent meeting. I must confess I have not embellished it with Eloquent speeches, nor complemental phrases, which are like the Lace and Ribbon wherewith the men of the World do adorn their apparel; but as what ~~is more pertinent to our~~ purpose, we have been very conversant with the familiar epithets of *Thee* and *Thou*, *Yea* and *Nay*, *&c.* that our words may be correspondent to our profession, and nothing found herein any wayes suitable to the Outward Light, or to sence it self. In the perusal of it I desire thee to put on thy spectacles of understanding, and to read it either by the light of the Sun, or a Candle, for the greatest *Rabbi* of us all cannot in a dark night see to read it by the help onely of the Light within him, which notwithstanding we boast to be so great, yet is not so good for that use as a farthing candle. Friends I could rehearse a great deal more such like stuffe unto ye, but if ye be wise, here is enough, if otherwise, too much; therefore I cease further speaking (would all my fellow QUAKERS would do the same)

In the *Inward Light*,

The Eighteenth Day of the Sixth Month. H. N.

James

James Nayler's Ghost in praise of the Authour.

FRiend, thou in this thy work hast hit the nayl on't,
Therefore for praise I think thou wilt not fail on't;
Thy Fame resounds unto the lower Region,
Where I have been some years with many a Legion.
Therefore I sent my Ghost with these same verses,
Which for thy pains in rime thy praise rehearses;
And very well these verses come in season
To shew men we have rime though little reason.
Proceed then in thy work (friend) without fearing,
None speed more well than they who are most daring.
The Brethren *and the* Sisters *both applaud thee,*
Thou seest also my verses they do laud thee.
Though ne'r so crooked thou'lt seem an upright man,
And so I rest, thy friend i'th' Inward Light man.

I. N.

For my Friend the Authour.

FRiend, I've perus'd thy Kalender and say,
It is a pretty thing by Yea *and* Nay.
Thou many of our Sect hast much befriended,
In Sainting them thou art to be commended:
For hadst thou not it done, I do not know
Any besides thy self that would it do.
No not the Babylonish Romish *Whore,*
Whom Monks, and Priests, and Fryers so much adore;
Without good store of coyne she'l not be reacht to,
Though many of her Tenets we have teacht too:
Therefore I say, yea and I say again too,
Thou dost deserve much praises for thy pain too,
And who but in thy praises high must stick
In that thou Sainted hast Compounding Dick?

For why, to all that know him it is plain,
He is indeed a very Saint in Grain.
So having now no more (Friend) for to tell,
I bid thee kindly in the Light *farewell.*

M. Y.

To the Authour.

HEaring last Year (Friend) of thy Yea-and-Nay-Book,
How that it took as well as 'twere a Play-book,
I thought then with my self I could no leſs doe
Than do as others at the Printing Preſs doe:
Who when men do write Books are meritorious
They write lines in their praiſe, are not cenſorious.
Then Muſe quoth I, unto thy tools betake thee,
And half a dozen lines or more ſtraight make me
upon this Authour's Book commendatory,
Which may adde ſomething to the Quaking *ſtory.*
My Muſe reply'd, To what ends this ſpeech tended,
The Book it ſelf will make it ſelf commended.
Good wine doth need no buſh, and ſuch one this is,
(As handſome Wenches never need fear kiſſes.)
My Muſe then ceaſt, ſo at this time will I:
A word unto the wiſe may ſatisfie.

P. R.

On the Authour and his work.

FRiend to the Quaking *art, thy Gooſes quill*
Our noddles doth with admiration fill;
Thy work ſo fitted (none can it gain-ſay man)
To the Meridian of a Yea-and-Nay-man,
That ſure by no man it can be deny'd,
Thou haſt the language of the Canting Tribe.
Well fare thy heart for this thy undertaking,
Now Almanacks as Puddings are made * *Quaking.*

* It would make any one quake to be in danger of eating.

John Dory.

Con-

Concerning the Eclipſes which ſhall happen this Year.

Friends ye muſt know that in this year there will be three Eclipſes of the greater light, and two of the leſſer, ſo that we may conclude hereby there will be five in all. The time when they happen, and the places where they are to be ſeen, according to humane obſervation, is as followeth.

The firſt is an Eclipſe of the greater light, on the eleventh day of the ſecond month, about the third hour of the morning, which being ſo early before that light can be ſeen of us, by conſequence the defect cannot be ſeen of us neither. But if any of our Friends happen to be at that time in *Tartary*, or on the *Coſſine* Sea, Aſtrologers do ſay they may behold it.

The ſecond is an Eclipſe of the leſſer light, on the 26 day of the ſame third month, in 16 degrees of the thing which the men of the World call *Scorpio*, which *Scorpio* (they ſay) hath dominion over the privy ware. It happens at, in, or near unto the fifth hour of that day in the afternoon. It may be ſeen in *Perſia*, *Arabia Felix*, and the *Caſpian* Sea, as alſo the latter part of it in *Germany*, *Barbary*, *Savoy*, *Hungary*, *&c.* but with us in *England* it will be inviſible, becauſe the Moon is under the Earth, and the Earth being a dark body, you know friends we cannot ſee thorough it.

The third Eclipſe, which is the very next unto the ſecond, is of the greater light, and doth happen on the fifth day of the eighth month, and about the fifth hour of that day in the Evening, when that light is about leaving our ſight, therefore it can be but very ſmall to us. It is near unto a Star which they call the *Virgins ſpike*, but why they call it ſo, indeed friends I cannot tell. What is to be ſeen of it will be in the unknown Southern parts of the World which before that time will want another *Frobiſher* or *Drake* to diſcover them, or (for ought I know) this Eclipſe is not like to be ſeen of any hereabouts.

The fourth will be an Eclipse of the lesser light, or that light which rules the night, and this is on the 19 day of the eighth month, about the eighth hour at night, within six degrees of the horned Head, whom the *Babylonish Rabbins* do call *Taurus*. This Eclipse, friends, if the air be clear, may be seen in most parts of *Europe*, also in the Northern parts of *America*, and to such as Navigate near the *Alphonsine* Islands, to whom it will appear a totall Eclipse. One *Andrew Argoll* who some say was almost as cunning as *Friyer Bacon*, does say, that this Eclipse doth fall just in the *Dragons tail*, what then friends can be signified thereby, but that those who have liquorish minds after womens tayls, may chance to feel the sting of it in their empty purses by the large bill of the man called a Chirurgeon?

The fifth and last Eclipse which we shall have this year, will be on the fourth day of the ninth month, and about the ninth hour thereof in the morning. It will be but a very small defect where it is most obvious, which will be to such as say, on the Northern Seas, *&c.* the reason is because the Luminaries are so far distant from the North Node.

Thus Friends you see Astrologers like Gipsies,
Can tell both when and where will hap Eclipses.
They in their art we see fail not one jot
To tell which will be seen and which will not:
Besides all this (if that they do not lye)
They can predict what they do signify,
And this they know as well as thou or I.
Thus having shewn you the Eclipses clear,
We next proceed to th' Quarters of the Year.

And they are according to the Calculation of the men of the World, Four.

THE first they call *Spring*, it beginneth the ninth day of the first month, and endeth the eleventh day of the fourth month.

The second is called *Summer*, it beginneth on the 11 day of the 4 month, & endeth the 13 day of the 7 month.

The

The third they call *Autumn* or *Harvest* Quarter, it beginneth the 13 day of the seventh month, and endeth the 11. day of the tenth month.

The fourth is the *Winter* Quarter, it beginneth on the 11 day of the tenth month, and endeth the ninth day of the first month.

Thus Friends the greater light he is a sumner
Through Autumn, Winter, Spring-time, *and the* Summer,
Dividing of the Year into four parts,
As cunning men do know by learned arts,
Or as knaves be, by Diamonds, Clubs, Spades, Hearts.

The beginning and ending of the four troublous times or Terms.

THE first troublous time (according to the computation of most Clients) beginneth the 23d of the 11 month, and endeth the 12 day of the 12 month.

The second troublous time beginneth the 17 day of the second month, and endeth the 13 day of the third month.

The third troublous time beginneth the last day of the third month, and endeth the 19 day of the fourth month. The space from the ending of this, to the beginning of the next troublous time, is called of the Long-Gown-men the *Long vexation.*

The fourth troublous time beginneth the twenty third of the eighth month, and endeth the twenty eighth of the ninth month.

These are the busie times, when the Green Bag
At Westminster *about the Hall doth wag;*
The effects whereof (Brethren *and* Friends) *are double,*
The Lawyers get the Coyn, Clients the trouble.

The XI. Month (*January*) hath xxxi Days.

Friends, since last Year you bought my Almanack,
And found that I had got the Writing Knack,
It has encourag'd me, (I tell thee plain)
For Silver sake to Write this Year again.

1	a	*things called New-years-gifts*	guts	
2	b	fourth day (*given*	and	
3	c	fifth day	garbage	Last quarter
4	d	**George Whitehead**	kidney	the sixth day
5	e	seventh day	kidney	about the first
6	f	*By Bean or Pease in Cake*	the	hour in the
7	g	*Men o'th' World King or Queen*	privy	morning.
8	a	third day (*make*	parts	
9	b	fourth day	hips	
10	c	*Sun in the Pitchers*	hips	New Moon on
11	d	sixth day	hams	the twelfth
12	e	seventh day	hams	day about the
13	f	first day	shins	ninth hour at
14	g	**Thomas Bigg**	shins	night.
15	a	third day	toes	
16	b	fourth day	toes	
17	c	fifth day	face	First quarter
18	d	sixth day	eyes	on the nine-
19	e	**John Storey**	throat	teenth day
20	f	first day	gullet	near to the
21	g	**James Naylor**	hands	fourth hour
22	a	third day	and	in the after-
23	b	*Lawyers open their mouths*	fingers	noon.
24	c	fifth day (*various*	dugs	
25	d	Vulgarly *Pauls day of obser-*	paps	Full Moon on
26	e	seventh day	liver	the twenty se-
27	f	**Alexander Parker**	and	venth day a-
28	g	second day	lights	bout the
29	a	third day	guts	sixth hour at
30	b	Vulgarly *Charls the Martyr*	guts	night.
31	c	fifth day	kidney	

Now let the Siſters who have churliſh mates
Unto their Husbands, feed upon good Cates,
And comfortable Caudles, being well ſugred,
For this weather ſuch things may be endured.
Did not the wicked laſt month gurmundize
On Furmity, Plumb-porridge, and mine'd pies?
If mony then or credit can procure it,
Eat thou thereof, thy belly may endure it.

This month ſhall convince the Gain-ſayers of our profeſſion, for the weather ſhall evidence againſt them, and make both man and beaſt turn *Quakers*. Now friends the darkneſs ſhall exceed the light, becauſe the nights are longer than the days, and notwithſtanding the light that is within us, yet we cannot ſee to ſup without the help of a candle, verily the coldneſs of the nights may cauſe great Conjunctions betwixt the male and female Planets of our Sublunary Orbe, the effects whereof may be ſeen about nine months after, and portend great charges of Midwife, Nurſe, naming the Bantling, and other matters attendant to ſuch Conjunctions. And truely Brethren I muſt confeſs in verity, though we do not name Children as the men of the World doe, yet we get Children the very ſelf ſame way that the wicked ones themſelves doe.

The XII. Month (*February*) hath xxviii days.

The weather ſtill is cold, be rul'd friends, am ye
With good Victuals, and drink it will not harm ye.
Wear the beſt Cloath and Stuff, although not laced,
Such counſel as this ought to be embraced.

1	d	ſixth day	kidneys	
2	e	*Candle-tide day*	kidneys	Laſt Quarter
3	f	ſi ſt day	privy	about the 4th
4	g	ſecond day	parts	hour of the 4th
5	a	**Stephen Trilp**	hipps	day in the af-
6	b	fourth day	hipps	ternoon.
7	c	fifth day	hams	
8	d	*Sun in the ſprats*	hams	
9	e	ſeventh day	great and	New Moon on
10	f	Vulgarly *Shrove Sunday*	little toe	the eleventh
11	g	*Cocks & Fritters go to wrack*	face	day, enclining
12	a	*Lawyers purſes full*	eyes	to the ſeventh
13	b	fourth day	throat	hour in the
14	c	*Day Birds chuſe mates*	gullet	morning.
15	d	ſixth day	hands	
16	e	ſeventh day	and	Firſt Quarter
17	f	**John Whitehead**	fingers	about the 8th
18	g	ſecond day	dugs	hour of the
19	a	third day	paps	18th day in the
20	b	*the hearth week*	liver	forenoon.
21	c	fifth day	and	
22	d	ſixth day	lights	Full Moon the
23	e	ſeventh day	back	twenty ſixth
24	f	Vulgarly *Matthias day*	ribs	day, about the
25	g	ſecond day	guts	time that the
26	a	**Leonard Fell**	garbage	men of the
27	b	fourth day	kidneys	World go to
28	c	fifth day	kidneys	dinner.

Now let no jarring of our friends divide us,
For fear the wicked ones they do deride us.
But like a rope of sand together stick
To gain our purpose like Compounding Dick.
Unto this end let it be our intent all
To use no words of art nor Complemental,
But seeming down-right, though we think not of it;
Those words are well spoke that do bring in profit.

Now do the men of the World the twelfth day of this month comfort themselves with the smell of Pan-cakes and Fritters; but beloved let me advise ye to eat that day no other meat but powder'd Beef and mustard, for Pan-cakes and Fritters are as good any other day as this: and let me ask those observers of times this question; Are Tansies good at no time, but at such time which they call *Easter*; or are minced Pies not good but on the twenty fifth day of the tenth month? I tell ye friends they are as good at any other time, and it is Idolatry, yea meer *Romish*, *Babylonish* Idolatry to eat them at that time; and a great vanity, yea a great foolish vanity, if you be a hungry, to refuse to eat them at any other time if you can come at them. The inferiour lights of the spangled azure do seem to intimate this month, as if some Suburb-sinner would be converted and turn a *Quaker-Sister*.

The I. Month (*March*) hath xxxi Days.

Now men o'th' World do keep the Fast of Lent,
Then let more meat now in thy House be spent
Than is at other times; thy work so cast,
To Feast most at those times when others Fast.

1	d	*The Welsh Champion's day*	kidneys	
2	e	seventh day	privy	Last quarter
3	f	first day	parts	on the 6. day,
4	g	second day	hipps	about the first
5	a	**Margaret Fell**	hipps	hour in the
6	b	fourth day	hams	morning.
7	c	fifth day	hams	
8	d	sixth day	shin	New Moon at
9	e	seventh day	and	or upon the
10	f	*Sun in the Ram*	shin-bone	12. day near
11	g	second day	great toe	to the fifth
12	a	**James Sparks**	little toe	hour in the af-
13	b	fourth day	face	ternoon.
14	c	fifth day	eyes	
15	d	**Margaret Meadings**	throat	
16	e	seventh day	gullet	
17	f	Vulgarly *Passion Sunday*	hands	The first quar-
18	g	second day	fingers	ter on the 20.
19	a	third day	duggs	day, about the
20	b	**John Woulton**	and	fifth hour in
21	c	fifth day	papps	the morning.
22	d	**Hilkiah Wedfozd**	lights	
23	e	seventh day	milt	
24	f	Vulgarly *Palm-Sunday*	gutts	
25	g	*Penants sorrowfull day*	and	Full Moon the
26	a	third day	garbage	28. day, ad-
27	b	fourth day	kidneys	joyning to the
28	c	*Children break up School*	kidneys	fourth hour in
29	d	*Best Fryday*	privy	the morning.
30	e	seventh day	parts	
31	f	Vulgarly *Easter day*	hipps	

Now Friends if persecution should prevail so
That we over the boisterous Sea must sail too,
Let it not to our minds be a great Nuson,
For why, the like befell our brother Huson:
A single-sole friend, with a single eye,
An upright setter of those trod awry;
Most valiant too, yet ran away for fear,
For Squire Dun *did put him in great scare.*

Now that the nights grow shorter than the days, we shall have the lesser need of the outward Light, therefore Friends and Brethren whatsoever you are, do you imitate the lanthorn and candle-light; be you the lanthorn, and get the Light within, and then you will be as usefull as the lanthorns and candles that light the men of the World thorough *London-streets* in dark nights: verily Friends the world is nothing but inconstancy, for though the last three months the coldness of the weather did cause many people to turn *Quakers*, now that the weather is temperate, though there be no times of persecution, yet they fall off again, and are not the same men they were. If you should now hear that the Great *Turk* is converted and turned *Quaker*, say that I told you so, and withall conclude, that our Friend who wrote the *Yea-and-nay-Almanack* predicted very truely of the same. Soon after the 25. of this month, those people called Landlords do expect to receive some of the Mammon of this World.

The II. Month (*April*) hath xxx Days.

The Spring is come, then friends about your work,
Ramble the world thoroughout, convert the Turk,
And having done that job, your zeal still hold on,
And do the same unto the Persian Soldan.

1	g	*The first two days*	hips	
2	a	*Spent in vain Plays*	hips	Last quarter
3	b	fourth day	hams	on the 4. day
4	c	fifth day	hams	about the 8.
5	d	**Compounding Dick.**	shin and	hour in the
6	e	seventh day	calf	forenoon.
7	f	vulgarly *Low-Sunday*	great toe	
8	g	second day	little toe	
9	a	third day	face nose	
10	b	*Sun in the Bull*	and eyes	New Moon on
11	c	fifth day	throat	the 11 day, on
12	d	sixth day	gullet	the third hour
13	e	**Charles Harris**	hands	in the morning
14	f	first day	and	early.
15	g	second day	fingers	
16	a	third day	dugs	
17	b	*Lawyers Harvest begins*	papps	First quarter
18	c	**Gerard Roberts**	back	on the 18 day,
19	d	sixth day	and	about the 4.
20	e	seventh day	sides	hour or Beaver
21	f	first day	gutts	time.
22	g	second day	garbage	
23	a	*The killing of Dragons day*	kidneys	
24	b	fourth day	kidneys	Full Moon on
25	c	Vulgarly *Marks day*	the	the 26. day, at
26	d	sixth day	privy	or near the 5.
27	e	seventh day	ware	hour in the af-
28	f	**Morgan Mathins**	hipps	ternoon.
29	g	second day	hipps	
30	a	third day	hams	

Now that the Spring is come, we plainly know,
Nose-gayes in Damosells bosomes do it show;
Yea that vile Bird the Cuckow cal'd, now cryes
Her wicked song, and doth our sense despise,
For she is alwaies in one note, but we
Bretheren you know do love inconstancie.
And nothing doth us please so as to vary,
And be in all things to the world contrary.

Now shall the windmill of affection, blown by the sails of fancy, turn round the marble millstone of a tender Sisters pity, separating the flower of her compassion from the bran of disdain, and kneading it up into a loaf of love, and cake of comfort, intermixt with the currans of constancy, and nutmeg of nuptial society, and baked in the Oven of duration. Then shall pride abound in the outward Creature, and the Peacocks tail of vanity shall be displayd by the Females of the World. The Pidgeon-man of *Mecha* shall joyn in copulation with the whore of *Babylon*, and the issue of that production, joyning with the off-spring of *John* of *Leydon*, shall produce a *Yea-and-nay-man*. There shall be great joy and glee in the Country of *Calabria*, and the Dog-star of lechery being allayed in the Petticotes of the Damosels of *Pict-hatch*, then shall men go to bed by day-light, and powder'd Beef and Carrets be accounted good meat.

The III. Month (*May*) hath xxxi Days.

This Month friends Mackarel do come in season,
And at the latter end thereof green peason:
Of which two things much matter might be utter'd,
For they are both exceeding good being butter'd.

1	b	*The abominable pole set up*	hams	
2	c	fifth day	shin and calf	Last quarter on the 3. day, about the second hour after dinner time.
3	d	Vulgarly *Crosse invented*	great toe	
4	e	seventh day	little toe	
5	f	Vulgarly *Rogation day*	forehead	
6	g	second day	cheeks	
7	a	**John Child**	windpipe and gullet	
8	b	fourth day		
9	c	Vulgarly *Ascension day*	elbowe	New Moon on the 10. day, somewhat about the third hour in the afternoon.
10	d	sixth day	fingers	
11	e	*Sun in the merry Couple*	dugges	
12	f	first day	papps	
13	g	*Gown-men return home*	liver and lights	
14	a	third day		
15	b	**Thomas Coveny**	gutts	First quarter on the 18. day about the second hour after people are refreshed with the Creature.
16	c	fifth day	paunch	
17	d	sixth day	reins	
18	e	seventh day	kidneys	
19	f	Vulgarly *Whit-Sunday*	reins	
20	g	*Young men and wenches*	privy ware	
21	a	*Their thirst at Ale-house quenches*	hipps	Full Moon on the 26 day, enclining to the third hour in the morning.
22	b	fourth day	thighs	
23	c	*The Ashy week*	hams	
24	d	**Robert Ludgater**	hams	
25	e	seventh day	shins	
26	f	Vulgarly *Trinity day*	shins	
27	g	second day	toes	
28	a	third day		
29	b	Vulgarly *the Kings day*		
30	c	**Gilbert Lacey**		
31	d	*Gown-men again at Westminst.*		

Now Brethren the pleasant time approaches,
When at Hide-Park *the Gallants ride in Coaches:*
But we who are Children illuminated,
Should not in such vain worldly pomp be stated:
For use of Coaches makes leather sell dearly,
As we in price of Shooes and Boots find Yearly.
Nay Friends there's worser things by Coaches try'd,
Sitting i'th' Boot they'r thereby drawn aside.

Now do the men of the world set up a tall Idoll called a *May-pole*, and with a *Babylonish* noise of scraping Cats guts on two thin hollow boards glewed together, they dance round about it, and for this their vanity have given them messes of Cream to eat, which beloved friends you know must needs be a great means to spoil the making of butter. And yet Brethren let me tell ye of a more profane custom than this, which they have in *Cambridge-shire*, at a place called *Weston*, whither those sort of people called Cuckolds are summoned every first day of this month, to try their Gigs by running their heads at a Crab-tree: but beloved Sisters let me advise ye to keep your Husbands at home that day for fear of sore foreheads, for Crab-tree is a hard knotty wood, and if it were not, yet a splinter of it might do a Brothers forehead a great deal of hurt. We may probably hear of some news this month, whether our Emissaries sent abroad for the propagation of our Sect, have converted the King of *Tartary*, yea or nay.

The IV. Month (*June*) hath xxx Days.

The Sun (whom men o'th' World do call Apollo)
Now ſhines ſo hot it makes us much beer ſwallow,
And when much beer on mens brains gets aſeiſure,
It makes them beaſts as was Nebuchadnezzar.

1	e	ſeventh day	great toe	Laſt quarter
2	f	firſt day	forehead	the 1. day, near
3	g	ſecond day	mouth	to the 7. hour
4	a	third day	eyes and	in the after-
5	b	fourth day	cheeks	noon.
6	c	William Penn	gullet	
7	d	ſixth day	windpipe	New Moon on
8	e	ſeventh day	elbow	the 9 day, a-
9	f	firſt day	and wriſt	bout the 4.
10	g	ſecond day	papps or	hour in the
11	a	*The long long day*	duggs	morning.
12	b	fourth day	back and	
13	c	fifth day	ſides	Firſt quarter
14	d	ſixth day	gutts	on the 17. day,
15	e	ſeventh day	and	inclining to
16	f	firſt day	garbage	the 6. hour in
17	g	ſecond day	kidney	the morning.
18	a	third day	kidney	
19	b	*Lawyers Harveſt ends*	beaſtly	Full Moon at
20	c	fifth day	beaſtly	or on the 24
21	d	ſixth day	nipps	day, near to the
22	e	ſeventh day	and	1. hour or
23	f	firſt day	thighs	ſcholars din-
24	g	Vulgarly *John Baptiſt*	hams	ner time.
25	a	*Or Midſummer day*	hams	Laſt quarter
26	b	fourth day	ſhin and	the 30. day, a-
27	c	*The ſleepers day*	calf	bout the 12.
28	d	ſixth day	great toe	hour at night,
29	e	Vulgarly *Peters day*	little toe	or midnight
30	f	firſt day	mouth	which you will.

Now men o'th' world dance to the tune of trench-more,
But were they wiſe they would not dance nor wench more.
For weather it is very hot and ſoultry,
Then eat no ſalt meat, rather feed on poultrey:
For 'tis a rule moſt true without all queſtion,
That light meats are the eaſieſt of digeſtion:
But yet with common reaſon ſo much ſtore ye,
Rather than ſtarve eat what is ſet before thee.

Now Friends the weather is like to be hot, & therefore we ſhall have little need of the uſe of wood or coals, ſave only to dreſs victuals for the ſuſtentation of the outward Creature; and indeed friends there is very great reaſon for it, and that in hot dry weather we ſhould lay up againſt a cold rainy day, as did our Brother the *Brewer* at *Weſtminſter*, who borrowed ſeverall ſumms of our friends to ſtand him in ſtead in the day he ſhould want meat, drink, cloaths, or other creature comforts. And now friends, let me tell ye that though ſeveral croſſes be bad, as for a man to be croſt with either wife, children or ſervants; yet to have your pockets full of ſilver croſſes is very comfortable, whereas to be without them is a great croſs indeed, and a deprivation to a man of many outward comforts, which by them he might enjoy.

The V. Month (*July*) hath xxx Days.

Now wanton Lads and Lasses do make hay,
Which unto lewd temptation makes great way;
With tumbling on the cocks, which by my truely,
Does cause much mischief in this month of July.

1	g	second day	face	
2	a	Vulgarly *Visitation Mary*	throat	New Moon on
3	b	fourth day	gullet	the 8. day, a-
4	c	fifth day	hands	bout the 5.
5	d	**John Chandler**	and	hour after
6	e	seventh day	fingers	dinner time.
7	f	first day	dugs	
8	g	second day	teats	
9	a	**James Welcham**	liver	First quarter
10	b	fourth day	and	the 16 day,
11	c	fifth day	lights	near to the 8.
12	d	*The worlds eye in the Lyon*	gutts	hour in the e-
13	e	seventh day	garbage	vening.
14	f	first day	kidney	
15	g	*Swithin or the weeping day*	loins	
16	a	third day	suet	Full Moon at
17	b	*Dogged days again*	privy	or upon the
18	c	*Then women refrain*	parts	23. day, abou-
19	d	sixth day	hipps and	the 6. hour in
20	e	seventh day	thighs	the afternoon.
21	f	**Anthony Applebe**	hams	
22	g	Vulgarly *Mary Magdalen*	knees	Last quarter
23	a	third day	shin	the 30. day, at
24	b	fourth day	calf	the 10. hour
25	c	Vulgarly *James day*	heels	in the morn-
26	d	sixth day	toes	ing, or about
27	e	seventh day	face	two hours be-
28	f	first day	eyes	fore dinner-
29	g	second day	throat	time.
30	a	third day	windpipe	
31	b	fourth day	elbow	

The weather it is hot, Brethren flee venery,
'Twill bring you to diſeaſes and to penury.
Who with a wanton ſiſter now is dabbling,
May happen for to have the Frenched ſtradling.
And when that thing the body once attaches,
'Twill fill it very full with griefs and aches.
Flee lechery then, Chirurgeons they are coſtly,
And ſo is Phyſick too, or elſe the moſt lye.

We may foretell by the hotneſs of the weather this month, a great inclination of many people unto lazineſs, who will rather frequent meetings to ſpin out a livelihood that way, than to ſtay at home to get one by painfull induſtry. Many ſtrange things ſhall come to paſs by contrarieties, for one ſhall learn to be a Tinker by being Apprentice to a Shittlecock-maker, as young *Compounding Dick* learn'd to be a Shopkeeper by driving Plough at *Ugley-Hall*, and a Brother of ours of the Croſſe-legg'd Fraternity, came to be a Holder forth by meditating on his party-coloured cuſhion, as he was mending the rent of a Siſters petticoat, occaſioned by going over a ſtile to a ſilent Meeting. The effects of Mid-ſummer Moon ſhall very much operate about this time in the Holdings forth of our Grandeſt Speakers, inſomuch as it ſhall be thought neceſſary, that the Keepers of *Bedlam* ſhall be allowed more aid, for fear their Priſoners break forth and turn Speakers alſo.

The VI. Month (*August*) hath xxxi Days.

This month is like to be exceeding heat
Will make the Holders Forth *at Meetings sweat:*
Mull'd Sack and butter'd Ale I therefore hold
Exceeding good to keep them from a cold.

1	c	Vulgarly *Lammas day*	hands	
2	d	sixth day	fingers	New Moon
3	e	seventh day	dugs	the seventh
4	f	first day	paps	day about the
5	g	**John Jasper**	ribs	ninth hour be-
6	a	third day	and	forenoon.
7	b	fourth day	sides	
8	c	fifth day	guts	
9	d	*Laurence the Gridiron-man*	entrails	
10	e	**John Daffone**	kidney	First quarter
11	f	first day	and	on the fif-
12	g	second day	fat	teenth day
13	a	*Sun in the Maidenhead*	privie	nigh to the
14	b	fourth day	members	eighth hour
15	c	**George Ewin**	hips	in the morn-
16	d	sixth day	and	ing.
17	e	seventh day	thighs	
18	f	first day	knees and	Full Moon
19	g	*Farmers now more busy than*	hams	the twenty se-
20	a	*the Gowned men at Westmin-*	shin and	cond day at
21	b	*ster Hall*	shin bone	the first hour
22	c	fifth day	heels and	in the morn-
23	d	sixth day	toes	ing very early
24	e	Vulgarly *Bartholomew day*	forehead	
25	f	**William Walter**	and	Last quarter
26	g	fourth day	nose	the twenty
27	a	*Dogged days exit*	windpipe	eighth day
28	b	fourth day	gullet	about the 9.
29	c	fifth day	arms with	hour at night
30	d	**Joseph Swakes**	hands	or bed time.
31	e	seventh day	paps	

The dogged Dog-days in their Orbs orbicular,
The ſcurvy ſpreads amongſt people Canicular,
Eſpecially the Siſters in particular,
Which makes thoſe who were fickle be more ficklar.
Now lazineſſe is in ſome men ſo lurking,
They rather had be idle far than working.
But for ſuch people 'twould be no great hurting
If they had with a good Cart-whip a jerking.

Now do the men of the Country toyle and moyle, and ſtew themſelves in ſweat to get in the fruits of the earth againſt that time which they call Winter, and for this do they quote Scripture, that they ſhall get their living by the ſweat of their brows, which you know friends was the curſe of the firſt man. Now we which have the light within do get a better livelyhood with more eaſe, by ſpeaking at meetings, and railing againſt the Prieſts, and for this do we quote our friend *Demetrius*, that *by this craft we get our living*. Now friends you know the more skilfull a man is in his craft or occupation, I ſay the more cunning they are at it, the more gains they get by it: I ſhall inſtance in our Brother the *Brewer* at *Weſtminſter*, who by his craft got great gains, and ſurely a great deal of love alſo, for how many hundreds of our friends would have been glad to have ſeen and embraced him, when he fell ſick of that Peſtilential diſeaſe of playing leaſt in ſight.

The VII. Month (*September*) hath xxx days.

Now does the light o'th' day equal divide
The days and nights as if by Mete-wand try'd.
So Brethren use equal weights and measures,
unless to th' wicked, whom ch———at your pleasures.

1	f	first day	dugs	
2	g	second day	liver	
3	a	third day (*our friend* O. P.	lights	New Moon on
4	b	**Farmer Bastall**	guts	the 6. day, a-
5	c	fifth day	and	bout the first
6	d	sixth day	garbage	hour in the
7	e	seventh day	kidney	morning early.
8	f	first day	reins	
9	g	Vulgarly *Nat. Virgin Mary*	privy	
10	a	third day	parts	First Quarter
11	b	**Praise God Barebones**	hipps	upon the 13.
12	c	fifth day	and	day, near to
13	d	*Sun in the Ballance*	thighs	the 6. hour in
14	e	*The ashes week*	the	the afternoon.
15	f	first day	bending	
16	g	second day	knee	
17	a	**John Trook**	shin and	Full Moon on
18	b	fourth day	calf	the 20. day,
19	c	fifth day	heels and	the ninth hour
20	d	sixth day	toes	in the morn.
21	e	Vulgarly *Matthews day*	mouth &	
22	f	first day	beard	
23	g	second day	windpipe	Last Quarter
24	a	**Thomas Greene**	gullet	the 27. day, a-
25	b	fourth day	hands	bout the first
26	c	fifth day	fingers	hour in the
27	d	sixth day	dugs and	afternoon.
28	e	seventh day	teats	
29	f	*Good day for Landlords*	heart and	
30	g	second day	liver	

VVho minded for to go to France, *muſt note it,*
In going thither muſt either ſhip or boat it;
For every one doth know by ſpecial token,
That things are not ſo eaſily done as ſpoken.
Our Brother Green *in Courting* Brock *the Mare,*
Might have a Damoſels love won ſooner far:
For Mares will Jadiſhly both fling and skip,
But loving Laſſes they will cling and clip.

About this month as we may conjecture, will one of our Brethren take a walk with his *Jacobs ſtaffe* into the ſtarry Region, to ſee what predictive intelligence he can gain from thence, and being weary in his journey ſhall take up his reſt in one of the Taverns as you travel upon *Via lactea*, where *Erigone's* dog chaſed *Arctophylax* his bear ſo far North, that they were both frozen into fiery Stars, whereupon a Poet of that age made this verſifying on them.

Pauls chain *for joy did ſtretch and yawn,*
Saint Mary Overies *ſhot the bridge:*
And gall-breech fame rode poſt bare-ridge,
To ſpread the news on Antwerp Pawne.

This will much amaze the Colledge of *Bedlam*, to ſee a Quaker travelling in the Heavens, who will rather take him to be a fitter Companion for their Manſion on earth. This ſight ſhall alſo much affrighten an old woman of threeſcore and twelve years of age, ſo that ſhe ſhall be in great danger of miſcarrying in Childbirth.

The VIII. Month (*October*) hath xxxi Days.

The Gown-men now do at Westminster Hall
With seeming much contention fiercely brall,
And having with their tongues thus took great pain,
They part the money and are friends again.

1	a	third day	guts	
2	b	fourth day	and	
3	c	**Nathaniel Simson**	garbage	New Moon
4	d	sixth day	reins	on the 5. day,
5	e	seventh day	loins	and at the fifth
6	f	first day	the very	hour in the af-
7	g	**John Tupland**	privy	ternoon.
8	a	third day	members	
9	b	*French Champions day*	pipps	First quarter
10	c	fifth day	thighs	on the 13. day
11	d	sixth day	knees	and at the
12	e	seventh day	hams	third hour in
13	f	*Sun in the stinging Serpent*	leg and	the morning.
14	g	second day	bone	
15	a	**Charles Atkinson**	nee's and	
16	b	fourth day	toes	Full Moon on
17	c	fifth day	nose	the 19 day,
18	d	Vulgarly *Lukes day*	cheeks	about the
19	e	seventh day	gullet	ninth hour at
20	f	**Edward Billing**	windpipe	night.
21	g	*The many maids day*	elbowe	
22	a	second daie	and	
23	b	*Lawyers at work again*	fingers	Last quarter
24	c	fourth day	duggs	on the 27. day,
25	d	*Shoomakers drunken day*	papps	upon or near
26	e	seventh day	heart	to the eighth
27	f	first day	and	hour in the
28	g	Vulgarly *Simon and Jude*	liver	forenoon.
29	a	third day	belly	
30	b	fourth day	guts	
31	c	fifth day	kidney	

Now do the Gown'd men at Weſtminſter Hall,
In furious manner at each other brall :
Moſt terrible hard Conjuring words they ſay,
And do not uſe the friendly Yea *and* Nay.
Hard Conjuring words they be, or that which worſe is,
It Conjures money out of Clients purſes.
But you dear friends and Brethren, *hang together*
In love, and fear Lawyers *nor* Bayliffs *neither.*

In this Month by the Enthuſiaſms of a Rhapſodical enlumined Siſter, ſhall be found out the Categorical meaning of theſe myſterious Allegories.

When Chickens grow upon Cherry-trees,
And Lovers become drunk with conſtancie,
Then ſhall be found out the Myſteries
That belong unto the Triple-tree.

Many old Batchellors ſhall marry this month, (yea friends ſo much the better) for as the language of the times hath it, the longer in this world a man lives a whoremaſter, the leſſer time he hath to live a Cuckold. Now to conclude our Enthuſiaſms for this month, it is a very ſad caſe (as *Compounding Dick* ſaies) that a man cannot play the knave for his own profit, but that the wicked ones of the world will tell him of it afterwards.

The IX. Month (*November*) hath xxx days.

This is a month in which is kill'd much ſwine,
Whereon the men o'th' world do ſup and dine:
Which makes them hoggiſh; but let's fill our gullet
With daintier fare, and feed on pig and pullet.

1	d	*Tot many Saints*	reins	
2	e	*the many Souls*	loins	New Moon on
3	f	first day	beaſtly	the 4. day, a-
4	g	ſecond day	beaſtly	bout the ninth
5	a	*Day of bon-fires*	thighs	hour before
6	b	fourth day	hips	dinner time.
7	c	fifth day	knees	
8	d	**John Furley** *Junior*	hams	
9	e	ſeventh day	ſhin	First quarter
10	f	firſt day	and	the 11. day,
11	g	ſecond day	thin-bone	near to the 11.
12	a	*Sun in the Archer*	great toe	hour, near
13	b	fourth day	little toe	dinner time.
14	c	*Gridiron-man of* Dublin	forehead	
15	d	ſixth day	mouth	
16	e	**Amos Stoddart**	throat	Full Moon on
17	f	firſt day	gullet	the 18. day, a-
18	g	ſecond day	elbow	bout the ninth
19	a	*Let Charles's memory live*	hands	hour in the
20	b	fourth day	lugs	forenoon.
21	c	fifth day	and	
22	d	**John Stubs**	paps	
23	e	ſeventh day	heart	Laſt quarter
24	f	firſt day	lights	the 26. day, at
25	g	**John Rawſon**	paunch	or near to the
26	a	third day	and	ſixth hour in
27	b	fourth day	guts	the morning.
28	c	*Gown-mens purſes full*	kidney	
29	d	ſixth day	reins	
30	e	Vulgarly *Andrews day*	privities	

Cold ſhivering Winter now makes his addreſſes,
Adorned with his ſilver coloured treſſes:
Then friends get wood and coals if you are able,
For now good fires they will be comfortable:
Without good fires you cannot be accoaſted
With belly-timber, either boil'd or roaſted.
Hunger is a ſharp ſauce few can endure,
But money may fewel and meat procure.

Now will the weather begin to join with our *Speakers* in the proſecution of one grand deſign, the one to perſwade, the other to enforce people to turn *Quakers*. The one of which, *viz.* the weather, we find by the Stars, will very much operate in the Countries of *Ruſſia*, *Lapland*, *Newfoundland*, *&c.* But as for our *Speakers*, the Planets tell plainly, that it will be more eaſe, and leſs trouble to them to ſit by the fire ſide in their own Countrey, and to drink comfortable Caudles of the Siſters providing, than to think by their travel to make the Emperour of *Ruſſia*, or any of his Nobles to turn *Yea and nay men*. Now the days becoming ſhort, by conſequence the night will be long and dark, therefore were we but as tranſparent as the work of the Glaſier, having the light within us, how neceſſary ſhould we be to walk the ſtreets in dark nights, but then how would the Lanthorn-makers and Link-boyes curſe us for ſpoyling their trade; but you know friends the old Proverb, the Fox fares beſt when he is moſt curſt; and ſo we get money to feed and cloath the outward Creature, what need we to care for what the men of the world can do or ſay.

The X. Month (*December*) hath xxxi Days.

Now do the men o'th' World use cards and dice,
Which Brethren you know is a great vice;
Yet they'l not leave although ill luck do bode um,
But play at Gleek, Best, Piquet, and at Loadum.

1	f	Vulgarly *Advent Sunday*	beastlie	
2	g	second day	hipp	New Moon
3	a	third day	and	the 3. day at
4	b	fourth day	thigh	the middle of
5	c	**Samuel Fisher**	knee	the night.
6	d	fifth day	ham	
7	e	seventh day	shin	
8	f	first day	calf	
9	g	**John Parrot**	heel	First quarter
10	a	third day	toe	the 10 day
11	b	*Sus in the Kid shoot day*	forehead	about the 7.
12	c	*The Asky week*	mouth	hour in the af-
13	d	sixth day	throat	ternoon.
14	e	seventh day	gullet	
15	f	first day	elbow	Full Moon on
16	g	**Matthew Oliver**	hands	the 17. day,
17	a	third day	papps	at midnight
18	b	fourth day	and	again.
19	c	**George Wolfe**	duggs	
20	d	fifth day	liver	
21	e	Vulgarly *Thomas day*	lights	
22	f	first day	guts	Last quarter
23	g	second day	and	on the 26. or
24	a	third day	garbage	Roast Beef
25	b	*Minc'd Pye day*	kidney	day, at or upon
26	c	*Roast Beef day*	and fat	or near unto
29	d	*Plumb Pudding day*	the	the second
28	e	*Plumb Porridge day*	privy	hour in the
29	f	first day	ware	morning.
30	g	second day	hipp	
31	a	third day	and thigh	

This is the month from all the others picked,
When much Idolatry is done by th' wicked:
Who in their ſuperſtition are ſo fixed
Their meat muſt be minc'd ſmall, and with plumbs mixed;
Yea ſpices too, and then made into Pies,
On which, and on Plum-broth they gurmandize:
And then do drink as long as they are able.
A great Idolatry! Abominable.

Now do the people of the world exceedingly rejoyce in the eating of things which they ſuperſtitiouſly call *Chriſtmas-Pies*, but beloved friends and brethren let me tell ye that they are a very great abomination in three reſpects: 1. Becauſe they come not to the table till men have filled their bellies with Beef, Pork, Mutton, Paſties, and which I ſhould have named firſt Plumb-pudding and Furmity, and thereupon in that reſpect they are a great abomination becauſe they are needleſs. 2. Friends they are an abomination becauſe they are coſtly, for to go to the ground-work of them they are made of the fineſt flower of wheat, and that made up with a great deal of butter; and then the matter contained in them being the beſt of the Mutton or Beef, with a great deal of plumbs, ſpice, ſugar, &c. and theſe things friends coſt money, & then 3. Friends they are a very great abomination in this reſpect, that being ſo ſweet, they quite ſpoil the good reliſh of the Beer, to avoid which you muſt eat ſome Cheeſe, which will bring your mouth into reliſh again, as the men of the world, and we our ſelves do often find by experience.

Friendly Questions and Answers, called of the Men of the World by the Name of the Quakers Catechism.

Question.

WHat is your Name?

A. Quaker.

Q. *Who gave you that Name?*

A. Partly the cold Winter weather, partly the men of the world, and partly we our selves, though in general we give to our selves the appellation of Friends.

Q. *Wherein does your chief tenets consist?*

A. To be singular, and contrary to all other Sects and Fashions of the world; whereas others pull off their Hats in way of salutation, we salute with a nod of the head, and will not pull off our Hats although before Magistracy it self. Whereas others wear store of Ribbons to shew their pride outwardly, we will wear none of them, but carry our pride inwardly.

Q. *What other properties have you whereby to be known?*

A. Those sort of people amongst us which are called wet Quakers, that are free to take the Creature, though they will not drink to one another with a *Here is to you*, as the fashion of the world is; yet having their pots filled, and set before them, will take them off without any ceremonial Complement as often as the round comes to them,

until they be inebriated: and this is called the enjoying of the Creature.

Q. *Why are you silent at some of your Meetings?*

A. That is for three reasons, One is to disprove the observation of the world, that women cannot keep silence when they meet together, which our sisters doing proves that we have our women in pure obedience in keeping silence, which all must confess to be a great wonder. The second is, to be contrary to other Religions, who at their Assemblies either preach or pray. And the third is, because that at many times when we meet we know not what to say.

Q. *Wherefore do women many times speak at your meetings as well as men?*

A. Because women have very great use of their tongues, and can talk as loud, end as long, and (for ought I know) to as much purpose as some of us men.

Q. *What is the reason that you* Quakers *refuse to pull at the* Ding dongs (*as you call them*) *seeing that Ringing is a most gallant exercise?*

A. That is for the dread we have of the Rope.

Q. *What is the light that you so much follow?*

A. It is hard to answer, for it does not appear by the light of Nature, what is the nature of this Light; there are many sorts of Lights, as Wax-lights, Lamp-lights, Tallow-lights, yea and shallow lights. But more plainly, There is a light head, a light heart, a light finger, and a light pair of heels. We are all taken with the first of these, and are very thankful that there is so large a retreating place made for us in *Moor-fields*.

For the second, *A light heart*, though it doth not appear in us to the men of the world but that we mourn, and sigh, and groan, yet when we are amongst our selves, we laugh in our sleeves to see how the silly fools do follow us.

For the third of these (*a light finger*) our Sister of *Stracy* in *Cambridgeshire*, a Body-seller, was possessed with, when she conveyed a piece of Stuff off Mr. C— counter into her Placket, and being forced to return it with shame, cry'd it was only a mistake. Then

Then for the fourth of these (*a light pair of heels*) *Jo. P*— was endued with, when after dealing with *Ruth R*——— for the propagation of the light, she came and complained to him that she was Quick; he thought to be even with her, and prove as quick as she, and so ran away the next morning.

Q. *Why do the women commonly so follow the light?*

A. Because they are commonly light women.

Q. *What is the reason that at Meals you neither crave a blessing upon them before meat, nor give thanks for them after meat; or if any other man doth, you sit with your hats on all the while?*

A. One reason is, because of the propriety we claim to have in the Creature, that the good things of the earth belong to us, which made our Brother at *Westminster* to get so much money of others into his hands, making it by that means his own, as our old friend *Compounding Dick* had done before him. Then secondly for pulling off our Hats, we think by so doing we Idolize the Creature, and besides are very loth to spoil them by pulling them off, for being on our heads they are very well block'd.

Q. *Why do the men of the world call you who are friends of the light, by the name of Quakers?*

A. Because our friend *R. Farmoorth* expressly affirmeth, That *Moses* was a *Quaker* in his Book called, *A return to the Priests at* Beverly, *pag.* 14. where he saies, *I exceedingly trembled and quaked*; but that was under a legal administration at Mount *Sinai*, but we are come to Mount *Sion*, and therefore they need not call us *Quakers*, unless because we are *Jews*, and observe *Moses* in every thing, unless paying Tythes, and offering Bullocks and Rams in Sacrifice. Indeed our friend——offered lately a burnt offering to an able Surgeon in *London*, and cryed out, Unclean, unclean, professing that he had met with a polluted Sister, but whether he held forth in *Cornelius* his Tub, or no, I know not.

Q. *Why do not you sing Psalms at your Meetings?*

A. Because our Religion is quite out of Tune.

Q. *Why do ye when ye cry down all Forms, yet take up a Form of keeping on the Hat, and a Form of words,* Thou *and* Thee?

A. For pulling off the Hat, were it not for that which the world calls pride and perverſeneſs we could do it. But we ſay fellow Creatures muſt be all alike in Honour, *who made thee to differ.* We keep on our Hats, becauſe they are made for a cover to hide our Beetle — , and leſt we ſhould diſcover the ſhorn Crowns that are often among us: for we cannot deny but that if it were not for the great Periwig and Hat, we have men that hold forth among us, who, *Janus* like, have ſomething like a face behind the head as well as before.

And for the words *Thou* and *Thee,* we that are free have great freedom by them, for whereas all the Commandments run ſo, *Thou ſhalt,* and *thou ſhalt not*; it cannot be intended of a Friend or Brother; it is not, I ſhall not ſteal, but Thou ſhalt not: It is not, I ſhall not commit Adultery, but Thou ſhalt not. And ſo for (*Thee*) when any judgement is denounced, it concerns not me (who am perfect and cannot ſin) but (*Thee*) who art of *Cain,* and of the Devil, *&c.*

Q. *But how will it be made out, that you who ſay you are of the light, are perfect and cannot ſin?*

A. Indeed the Apoſtle ſaies, *If we ſay we have no ſin, we deceive our ſelves,* but we ſay ſo to deceive others, that they might take us to be (what they will hardl find us to be) Saints.

And as to perfection (that which the world calls imperfection) we ſuppoſe to be a Serpentine ſubtile way of dealing by thoſe *Piæ fraudes* which the ſhorn Crowns make ſo much uſe of, leſt the Children of this World ſhould be thought wiſer in their Generation than us the Children of Light. You cannot ſay it was a Cheat in *John* our friend, when he ſold *William*— his Horſe at *Sturford* Fair, and *William* having bought him, asking ſeriouſly what faults he had, Nay, quoth *John*, if thou ſeeſt no faults in him, he can ſee none in thee; He having been blind a good while before.

Q. *What*

Q. *What is the reason that a great many of you* Quakers *have a far different look from most sorts of other people?*

A. Indeed many of us look like to Witches, and a great many more of us like unto people that are bewitch'd: for you muſt know that few of us are the ſame men we pretend our ſelves to be. Some of us take up this Opinion for Novelty; others that are poor to be maintained by the richer ſort of us; ſome of us becauſe they are idle and know not what Religion to have. Some of our great Speakers, who have much *Fame* in our affections, becauſe they love to Fiſh in troubled waters. Some of us for Covetouſneſs ſake in way of Trade, gaining more by pitching only one price in a Bargain (a ſure bait to catch ignorant fools) than others ſhall do by all the words they can uſe. Others of us become *Yea and Nay men* the better to get into debt, which having ſufficiently done, they then upon a Break declare their ſorrow in Print for having ſo cheated their Creditors, although indeed their Creditors have more cauſe to be ſorrowful than they. Thus by gaining the Croſſes out of their Pockets, they leave a deeper impreſſion of Croſſes in their hearts.

Q. *Why do ye ſo ſcruple Swearing before a Magiſtrate?*

A. The Text is a little too ſtrict, we are *to Swear in Truth and Righteouſneſs*; but for the Truth we have little to do with it; and for Righteouſneſs ask *J— S——* our friend at *Thaxt*—— whether it was not his love to the very name *Light*, that cauſed him to make his Weights ſo, till he was convicted by the Major, and by his paying ſix ſhillings and eight pence, convinced that falſe Ballances were an abomination, *&c.*

Q. *What is the reaſon you Quakers obſerve no Lent, nor other faſting daies?*

A. We never faſt but when we can get no victuals, though ſometimes for ſome reaſons beſt known to our ſelves, we abſtain from the fleſh, as did our brother at *Edmondsbury*, who in pure obedience to the light, was reſolved for ſome time to abandon his Wifes bed, and lie alone by himſelf. But after ſome nights abſence, his

Spouſe judging the obſervation of ſuch a Lent to be one of the moſt inſufferable Reliques of *Popery*, intruded ſo far on his retirement, as one morning early to come to Bed to him: But he to avoid ſuch an immenſe temptation, ſtarted up, and immediately withdrew to her apartment; ſhe found a ſecret impulſe ſoon after to follow him thither, and once more offer her company, which he ſtill obſtinately refuſing, ſhe ſnatches up a well repleniſh'd Jordan, ſaying to him, *Well* John, *if thy ſtomach do not ſerve thee for the Meat, take a taſte of the Broth*, and ſo very fairly new dipt this our Yea and Nay brother.

Q. *Why do ye in way of ſalutation, inſtead of pulling off the Hat, give a Nod with the head?*

A. Sometimes we give two Nods, and then our heads go Noddee, Noddee.

Q. *How may we give a true and ſolid Character of ye?*

A. In brief thus, That we are a Sect who deny all Miniſterial Ordinances and knowledge got by ſtudy and induſtry, pretending an inward light from the Spirit; and that all our learning got by Preaching, Hearing, Reading, or Catechizing is but notional and carnal, and ſavours of the outward man; that expounding of Scripture is adding to it; that we are juſtified by our own inherent Righteouſneſs; that many of us cannot ſin; that the ſprinkling of Children with water in Baptiſm is Antichriſtian; that *David's* Pſalms are carnal, and not to be ſung; that Chriſt came to deſtroy all properties; and that no man is to be called Maſter or Sir. But hold:

The Major of Hartlepoole *upon a day,*
Hearing King Harry *was to come that way,*
Put on's conſidering Cap, and Kendall *Gown,*
Conſulting with his Brethren of the Town,
What Gift they ſhould preſent as he came by,
A Skate-fiſh (quoth his Council) ſweet and dry:
Nay (quoth the Major) wee'l give him half one more,
Soft (quoth another) now your mouth runs o're.
So of their Tenets if I ſhould tell more too,
I would not like to Mr. Major to o'redo.

Then

Then next kind Brother do thou cast thy eye,
On what's contain'd in this Chronology.

SInce one of our Brethren gained immortal fame, and money to boot, by feeding on guts and garbidge 3

Since our friend at *Over* in *Cambridgeshire* left his Gloves behind him, endeavouring to inoculate in another mans Garden, at a silent Meeting in the night, but by leaving his Gloves behind him, the matter came to light 1

Since *J.S.* came fairly off of a foul mistake when his wife took him kissing his Maid, he pleading for his mistake that she had got his wifes wastcoat on 9

Since a wandring *Crowder* went to a Brother of ours near *Guilford* in *Surrey*, and by the magick help of Rosin and Hair, taught a Cats guts to speak, to the tune of *So merrily danc'd the Quaker*. This Babyloniſh muſick ſo diſturbed our Brother, that calling to *Tabitha* to bring him the *Twag*, vulgarly called a *Quarter-ſtaff*, he ſo paid Mr. *Fiddle-ſtick-o*, making him dance heartily after his own muſick, that had he been ſtung with ten thouſand *Tarantula's*, he needed not to have doubted of a perfect cure 2

Since Coffee Houſes came up, which much reſemble our Quakers Meetings, becauſe there they drink not to one another 16

Since Winter was Created, which produced the firſt *Quakers*, but no Yea and Nay men 5698

Since *John Lilburn* was converted to be a Quaker by a ſingle-ſoal'd Shoomaker, upon whom was made this Epitaph,

untimely cauſe ſo late, and late becauſe
To ſave much miſchief it no ſooner was;
Is John *departed, and is* Lilburn *gone?*
Farewel to both, to Lilburn *and to* John;
Yet being dead, take this advice from me,
Let them not both in one Grave buried be.

Lay John *here, lay* Lilburn *there about,*
For if they both should meet they would fall out. 23

Since one of our trembling Sisters had her body attacked by a creaturely comfort called *Brandy*, which made so furious an assault and battery on her *outward man*, that unable to support that reeling Fabrick, she fell flat on her face, to the great hazard of spoiling the true Effigies of *Mother Shiptons* face; The memorial whereof was represented next morning by Landskip on her husbands Monumental Sign-post, to the great dissatisfaction of our Yea and Nay Brother. 2

Since *R. G's* wife of *Hyth* in *Kent* told her Husband that the Babes wanted bread, whereupon he filling the Oven full of stones, went to prayers with his wife to have those stones turned into bread; but not finding the effect thereof according to his expectation, he told his wife it was because she had no faith; Indeed *Richard* (quoth she) I think my faith to be as good as yours, for if you had had faith, though I had none, then half the stones thereof had been turned to bread. 18

Since *T. E.* of *Lyd* in *Kent* built a Pinnace wherein he Ship'd his Children and Cattel, thinking to sail without help of Sea-men to the Land of *New Jury*: but being never heard of afterwards, it was judged he was cast away in the Gulph of fool-hardiness entering into *Simpleton's* Road. 4

Since the Independant *Swash* courted the Elders Handmaid. 24

Since a certain Person bargaining with some of the Worshipful Company of *Gold-finders* about a Privy matter, whilest they were at their Nocturnal labour, they quarrelled about measure, whereupon a Brother of ours living at the next door, the Spirit (or Maggot, which you please) bit him, and cold as it was he could not forbear, but gets up in his shirt, comes down stairs, and opens the door to witness against the Marmalade Carriers, saying, Friends use a Conscience, make good measure, and do not go to the

the Devil for a little T—— And having thus born his testimony, retired with much meekness to his Kennel 3

Since a friend went to one of our Brothers with this zealous Complement, That the Lord had sent him to borrow forty shillings of him, to whom our Brother answered, That he lyed, for (said he) the Lord knows that I have not forty shillings in the whole world 10

Since our sister Bonny *Frank* could smell the abomination of an Ale-house at a quarter of a Miles distance; but by reason of a fracture in her intellectual part, she disjoynted from the light, and now sells a Cup of inebriating liquor her self 2

The Form of writing a wooing Epistle,

Sister Ruth,

I Greet thee friendly. Know thou that my desires are towards thee, to joyn together in the outward man for the procreation of Children and Nuptial society. And now thou knowest the measure of my desires, if thou likest of the proposal, send me word by our friend *Titus*, that we may meet together at the Meeting-house to consummate this matter, which will concern both thee and me nearly. I had come to thee my self, had it not been that I have men at work, for thou knowest the Creature must have sustenance, else will the Fabrick of the outward man fail; fare thee well, desiring to hear from thee the first day of the next week, that we may inoculate in the flesh, and meet together betwixt a pair of Sheets. I once again bid thee (as the men of the world do, on the twenty fifth day of the tenth month) to farewel,

Dated the fourth day of the seventh month, and about the tenth hour thereof. *Thy friend* John.

Ruth

Ruths *Anſwer.*

Friend John,

I Received thy Epiſtle, wherein thou wouldſt have me to become thy yoke-fellow; now ſeeing I think my ſelf fit for propagation, I receive thy motion with much content, and therefore according to thy deſire will wait for thee at the Meeting-houſe on the time appointed, to declare before the Friends that we have determined to lie together as to the outward man. I ſhall not rehearſe here what Goods and Chattels thou ſhalt have with me, only let me tell thee, that my Mother will beſtow on me the great Iron Porridge-pot, and my Father intends to give me the Brindled Cow, and the Calf with the white face. So *John* deſiring that joyful day ſoon to come, I wiſh alſo thou maiſt (as I did once at *Iſlington* with my Fathers man eating Cuſtards) heartily to farewel,

☽——*the fifth day of the ſeventh month, near to the eleventh hour.*

Thy longing Siſter in the light, Ruth.

John's *Reply.*

THy Epiſtle, ſiſter *Ruth*, I received with great comfort, and read over with much ſatisfaction, till I came towards the latter part thereof, wherein thou telleſt me of thy eating Cuſtards with thy Fathers man at *Iſlington*. Indeed *Ruth*, but that I think thou didſt it only with thy outward man, and didſt not let the Reins looſe to the wantonneſs of the fleſh, I ſhould fear that might befal my forehead which once did to a dear Brother of ours named *Acteon*, who by the Inchantments of a Sorcereſs called *Diana* had a pair of Harts-horns growing on his head: But hoping the light within thee will teach thee better things than ſo, and that thou wilt walk on ſmooth ground for tread-

treading the Shooe awry, the next-third holding forth we will join Golls, go home together, and love one another *like any thing.*

Think own in the Light, John.

And thus Friends having ſhown you the right art and method of wooing by Epiſtles, we will in the next place preſent you with a Copy of Verſes made by one of the men of the world, concerning a Wedding betwixt a Brother and Siſter, about the ſpace of three or four years ago.

Friends, we do Marry now hand over head,
And not have ſo much as a form to plead;
We are not now unto the Juſtice packt,
(Although then there was ſmall Juſtice in the Act)
But we can Marry of our own accord,
Like Jack *and* Gill, *but leaping croſs a Sword;*
But againſt Parties coupled on this wiſe,
Weſtminſter *Weddings will in Judgement riſe;*
They marry wrong *and call't a* Marriage-Rite,
That they ſhould ſtumble and pretend ſuch light!
The Libertine *comes in the* Levites *room,*
And is at once the Parſon and the Groom:
He bubbles like a brute, and by and by
He takes the Bride, and goes to multiply.
The Bride? I do recal what I have ſaid,
'Tis not a Bridal, but a Brothel-bed;
They for Conjunction Copulative *would paſs,*
When the Conjunction a Disjunctive *was:*
For having lain together all their life,
They are but as they met, not man and wife,
And for a mitigation of their cares,
They may have many Children, *but no* Heirs,
And what a married man could never yet,
He may a Baſtard of his Wife beget.
For wanting Licence and Certificate,
He leaves his iſſue illegitimate.
The Sons and Daughters of the Common earth,
An Off-ſpring out-law'd in their very birth.

What

What made them Jews *and* Gentiles *to invite?*
Sure they could never hope a Proselyte.
Confusion waited on both men and meat,
Their Marriage *and their* Feast *were both a* Cheat.
A wedding and no wedding brought before ye,
Their Grandsire Nick *sure was the Directory.*
Some Hellebore *restore 'um to recant*
This sordid League, *and senseless* Covenant.
O that such vileness should affront the Sun,
Would make a corner blush to see it done.
Whilst almost mad as they, the people ran
To see a Sinner *take a* Publican.

Physical Observations, very necessary and expedient to be observed by every Sister and Brother.

FIrst Friends let me tell ye, it is as necessary for you to keep your bodies in health when as they be so, as to seek to get them sound when as they are sick. Yea, let me tell ye, it is more ease to the body, and less chargeable to the purse; To do this therefore you must be very careful to observe these Rules following:

First, In the morning quickly after you rise, before you go abroad to take the infection of cold mists or stinking foggs, drink about a pint and a half, or near a quart of good Caudle, or butter'd Ale; also mull'd Sack I hold to be very good. Then let the Maid servant *Hagar* provide for Breakfast a Rabbet, Pidgeons, or Chickens; but if you have a very great stomach, then a Pullet is better than a Chicken, because it hath more meat on it. Having plentifully eaten of those Creatures, after a little pause, if the weather be fair, you may take a walk abroad into the Fields; now if you can take a good long walk in your own Fields, I tell ye Friends that is most comfortable. If there should be a Tavern near where you go, although it should have the superstitious signs of the Popes-head, the Cross, *&c.* yet you may adventure to drink a glass or two of Claret

ret therein, for it is very good to get you a ſtomach againſt the twelfth hour. Againſt which time (as I ſhould have told you before) let there be a meal provided according to the ſeaſon of the year: If it be about that time which the men of the world call *Lent*, or eſpecially that they call *Good-Friday*, then a leg of Veal and Bacon boyl'd, a Loin or Breaſt of Veal roaſted, a Chine or Loin of Beef roaſted, with a Pullet or Capon for Concoction, waſhed down with a glaſs or two of Canary. But if it ſhould be about the 25, 26, 27, or 28 daies of the tenth month, then fait fiſh, Sprats, *&c.* but no meat nor minced Pies, for they are a great abomination, and very infectious to the Brethren at that time.

After you have dined, and have taken a nap of an hour or two, let there be provided for Beaver a dryed Neats Tongue, or ſome ſuch reliſhing diſh, for I tell ye Friends, if a man have a good ſtomach, there is nothing like to eating and drinking for the preſervation of health. Then after that you may drink three or four glaſſes of Wine; and let me tell ye Friends (if you can procure it) I hold a glaſs of brisk Canary as good liquor as any you can drink. If you live in ſuch a place that you cannot come at good Wine, then drink a two or three quarterns of Brandy, if you ſtir it with ſugar I hold that a very good way; but have a care of drinking too much of it, leſt it catch you by the crown, as it did our friend *Bonny Frank*, when (he danced on *Rickling-green* to the leud Tune of *Trenchmore*. Having thus done, you may well make a ſhift to laſt whileſt ſupper time, and let that be on light meats, as Rabbets, Chickens, *&c.* a little before you go to bed a good Sack-poſſet will do well to make you ſleep ſoundly, and thus ordering your ſelf by obſerving the directions aforeſaid, it may verily be judged a ſure and ſafe way to keep the body in health without the chargeable advice of thoſe people ideaped Phyſicians.

A good

A good Medicine for the Eyes.

In the morning as ſoon as you riſe, inſtead of faſting Spittle, or a Cats tail, rub your eyes with a hundred broad pieces of your own Gold; and I tell thee Friend, it will not only do thy eyes good but thy purſe alſo.

And now Friends (uſing our Siſters phraſe) to hem up our diſcourſe that it may not ravel out, as a Corollary or laſt diſh to this Banquet of varieties, I ſhall preſent ye with a Continuation of the Catalogue of ſuch of our Predeceſſours who have been as great oppoſers of Authority and order as we, and endued with as many mad vagaries and whimſical Enthuſiaſms, beginning firſt with the Sect called

Helcefaitæ.

The Author of this Sect was one *Elaxis*, a falſe Prophet; they rejected part of the old Teſtament; they denyed the Apoſtles; they counted it a thing indifferent, in caſe of neceſſity, to deny with the mouth, ſo that thou believe with the heart; they uſed a certain book which (as they ſaid) came down from Heaven, which whoſoever heard and believed (ſaid they) ſhould obtain another kind of remiſſion of ſins, than that which Chriſt purchaſed for us.

Thus Friends I do affirm unto you truly,
If that the matter be examin'd duely,
You'l find our whimſies are not come up newly,
But ſome in former times have been unruly.

2. *Va-*

2. *Valesii.*

Valesii were Hereticks which had their Original of one *Valens*, that lived in *Barathis*, a Country of *Philadelphia*. Their manner was to geld themselves, and as many Strangers as lodg'd among them: abusing the saying in the Gospel, *If thy Member offend thee, cut it off*, &c. *Epiphan. hæres.* 58.

These were a Sect of a strange temper sure,
Methinks the women should not them endure.
But when mens brains begin for to be addle,
They ride the Horse, although without a Saddle.

3. *Novatus.*

Novatus a Priest of *Rome*, fell from his order, and called his Sect *Catharons*, that is, *Puritans*. He would not admit unto the Church such as fell, after repentance. He was condemned by sundry notable men, and in sundry Councils. He abhorred second marriage, *Epiphan. hæres.* 59.

Brethren you see Bedlam *did ne're contain*
All persons who have had an idle brain;
For had each place but therein had their due,
They'd both been fill'd, the old ons and the new.

4. *Apostolici.*

Apostolici were Hereticks in *Pisidia*, which arrogantly so termed themselves, because they allowed not the company of married men, nor such as had proper Possessions. Our Monks and Fryers may be compared to these,

Who likewise will not join with Female ware,
Yet do use more than those who married are.

5. *Sabel-*

5. Sabellicus.

Sabellius, of whom the *Sabellians* have their appella-
tion, saith *Augustine*, was the Disciple of *Noetus*, and taught
the like Doctrine with *Noetus*, that the Three Persons in
the Trinity were one, but (saith *Epiphanius*) they differed
in that *Sabellius* said not the Father to have suffered. The
Heresie of *Sabellius* begun at *Pentapolis* in *Ptolemais*, and
was impugned by *Dionysius*, Bishop of *Alexandria*, in the time
of *Xistus*, Bishop of *Rome*. *Augustin. lib. de hares.*

Conclusion.

Thus Brethren, being void of all temerity,
You see that I do shew to you the verity;
I do suppose (for what I think any other)
That you do take me for a speaking Brother?
But no such thing as that I do pretend,
I am by Yea and Nay a writing friend;
Then courteously accept of my endeavour,
And in this method yearly I'le persever.

FINIS.